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MITSUKAI

Spring Flowers at St. Michael's Monastery

A SEMI-ANNUAL RECORD OF THE LIFE AND WORK
OF THE COWLEY FATHERS IN JAPAN

St. Michael's Monastery, Oyama, Tochigi Ken, Japan, 323
St. John's House, Kurume-Machi, Tokyo, Japan, 188

SUMMER 1969 **No. 56**

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KANGAE

(*Thoughts from the Father Provincial*)

Since the last issue of MITSUKAI a number of things have happened, some of them recorded in the Community Notes in this issue, which seem to cause time to disappear very quickly. But perhaps this is in part an illusion. The use of time is one of our most important stewardships in this world. How easy it is to let unimportant matters eat away the time which could better be devoted to more important things. *Yet,* we never know when some casual contact with another person may result in unexpected good. Or a sudden inspiration may occur in the midst of quiet, reflective thinking. Therefore it is never right to call all time spent in general conversation a "waste of time", nor to feel guilty about time spent in thought. At the same time, one needs to be alert to the danger of misdirected use of time, or poor economy of time.

The responsibilities which are now shifting from the older members of the Society to the younger call for a re-evaluation of our use of time. The fact that this is not quickly nor easily accomplished is, in part, responsible for the delay of this issue of MITSUKAI, for which we apologize.

One of the areas in which the Society has worked during the years we have been in Japan is ministry of various sorts to young people. Chiefly this means simply the availability of our houses as places to which those of all ages can come for periods of quiet, for spiritual direction, or just to observe a way of life different from that of ordinary people. Most of our guests are young people, because those who have graduated and gone into business, trade, or professions have an increasingly difficult time finding the time to visit us. It is also true that the desire and willingness to seek direction, and to learn about other ways of life is greatest during the time of youth.

At the present time the whole world is experiencing a revolution led by students and some other young people. This seems to result in outbursts of violence, and a disruption of the ways of life familiar to most of us up to the present time. It is something which needs to be considered carefully and evaluated by each of us in the light of our calling as Christians to bear witness to the love of Christ in this world. But it is something which is not easy to evaluate. Our Lord taught that the best way of life is the way of love and peace. But He also taught that there are times when people need to be shaken out of complacence. This may very well be such a time of shaking, and we should be ready to meet the test as Christians, "armed with the armor of God", strengthened by deep and abiding faith in our Lord and Saviour Jesus Christ. If our faith is true, and our love is grounded in Him, we shall be able to see which elements of the "Young Power" movement are true, and which are false. But at the beginning it may take much trust and patience before the True Light is able to illuminate the darkness caused by His enemies.

Because we of the Society of St. John the Evangelist, and the members of the other Religious Communities working in Japan (and elsewhere) serve those of all ages, the old, such as those at Haruna-So Old Peoples' Homes, those who visit the cemetery at St. Michael's Monastery, and those in the parishes

in which we minister, as well as the young people who come to us for direction or for quiet reflection, or to learn English at St. John's House, we must be especially careful when we consider and evaluate the revolution among the young, and remember our responsibility to young and old alike. Therefore we pray that we may be guided by the Holy Spirit in our use of time and in our ministry to others. Please pray with us and for us to this end.

D.E.A.

IN MEMORY OF STEPHEN HYOZO KIMURA, SSJE 1891—1968

In the last issue of MITSUKAI the hope was expressed that we might be able to print a more complete biographical sketch of the life of Fr. Kimura than was possible at that time.

For various reasons the sort of article we had in mind could not be prepared in time for this issue of MITSUKAI, but a brief resume of his life and work follows, along with the translation of one article about his conversion to Christianity by the Rev. Mark Uematsu, one of his oldest friends, from the memorial volume, "A Person of Love, Father Kimura", *published in March by the Community of Divine Charity, and another memoir by the Rev. Israel-Jacob Kato, another of Fr. Kimura's oldest friends.*

Stephen Hyozo Kimura was born on July 23, 1891, in Isesaki, Gumma Ken, Japan into the large family of Hamataro and Koyo Kimura. He graduated from Isesaki Higher Primary School in 1906 (equivalent to modern day Middle School or Jr. High). Apparently soon after that he became a merchant seaman, though that may have been two or three years later. His autobiographical sketch, "Prayer at the Top of the Mast" relates how there was much teasing and bullying aboard the ships of that day, but one of the older sailors befriended him, and took him ashore one day during the New Year's Holidays in Yokohama, where, after having stopped in one shop for a drink of sake, while seeking other amusements they met Mark Uematsu, then a candidate for ordination, who tells the rest of that story for us in the following article. (*If there is enough time later this year, and enough interest, perhaps Fr. Kimura's article itself can be translated*

Fr. Kimura at the time of his Life Profession, Cambridge, 1931.

Hyozo Kimura,
London, 1911.

Brethren of the Japanese Province,
Musashi Sakae, Tokyo, 1935.
Front: Frs. Sakurai, Takeda, Kimura.
Back: Fr. Viall, Bro. Lewis, Fr. Morse.

and printed in a later issue of MITSU-KAI.)

He was baptized on Nov. 5, 1911, at St. Andrew's Church, Yokohama, and confirmed in April, 1912, by Bp. Cecil Boutflower at the same church. In 1914 he joined in the attempt to found a monastery in Hokkaido, which apparently lasted only one year. 1917–18 found him at Trinity Divinity School, and he graduated from the Central Theological College in Tokyo in 1922. While there he came under the influence of Fr. Kelly, SSM, who helped strengthen the monastic ideal within his soul. He also attended the Kokumin English School from 1921 to 1923. During summer holidays he helped at the Church at Mito, Ibaraki Ken.

On April 15, 1925, he was ordained Deacon at Christ Church, Sendai, by Bp. John McKim. He was ordained Priest on December 19, 1926, by Bp. McKim in the same church. During that time he was in charge of All Saints' Church, Aizu Wakamatsu, and Christ Church, Taira, in the Tohoku Diocese.

In 1929 he went to America to try his vocation with the Society of St. John the Evangelist and became a Postulant on February 25, and was clothed as a Novice on August 2. He was professed in life vows two years later, August 2, 1931, at St. Francis' House, Cambridge, Massachusetts. During 1930 and 1931 he studied at the General Theological Seminary in New York City. In 1933 he and Fr. Sakurai returned to Japan, and the Japanese Province of the Society was officially begun in August of 1934.

When the American Fathers had to leave Japan just before the outbreak of World War II Fr. Kimura was elected Provincial Superior, and served as such until Fr. Dale's appointment in 1951, and again after Fr. Dale's death from 1956–66.

His interests were wide, and varied. Among his effects were diplomas for a course of study in Chiropracty, 1945–46, giving him permission to practice the art of finger pressure therapy. And

until the end of his life, whenever possible, he tried to do some work out of doors.

He was a dedicated priest, and an exemplary religious. Many letters were received after his death paying tribute to his memory, and giving thanks for the help and inspiration he had given to numbers of people.

The Community of Divine Charity, founded by Fr. Kimura in 1951, planned to issue a special memorial issue of their Convent News magazine, and ended by publishing a 114 page book of photographs and articles in Japanese. One of these articles follows, as well as one requested separately for MITSUKAI.

IN MEMORY OF THE LATE FATHER KIMURA

Mark Kinzo Uematsu

One night in 1911, after I had begun evangelism work on Isesakicho Street in Yokohama, I met a friend I had seen before, a sailor called "Nabe-San". This time there was a youth in sailor's uniform with him, walking with a slightly tipsy step. Then I called out, "Watanabe-San, where are you going?" "Oh, Uematsu-Kun. It's been a long time! "How's everything?" "Why do you ask? Come and see tonight. Both of you come." Thus for the evangelization of Seamen, the Yokohama Seamen's Club was newly organized in a rented house as a home for ordinary seamen. It wasn't started by me, but was planned by an English missionary priest, the Rev. H. B. Walton, rector then of St. Andrew's Church, Yokohama. I just worked there as a Catechist. The Home was in Minami Ota Machi, Isosaka Kamitakadai, at the top of a steep hill near the water filtering plant. There was an unparalleled view from there of Yokohama Harbor. I guided those two to that place. After about an hour, "Well, here we are. This place is my house. Really it's your home too. It's all right to come here any time and rest or relax freely. It was planned for just such a purpose," so we talked. The two went to bed, and continued to whisper about the marvel of it.

This guest who had his first encounter with evangelism, young sailor as he was, moreover in later years was Father Stephen Hyozo Kimura, SSJE, Provincial Superior of the Society of St. John the Evangelist in Japan at St. Michael's Monastery, Oyama. At that time he was a crew member of a coal mine steamship going back and forth between Muroran (in Hokkaido) and Yokohama, the "Sorachi Maru". Every time the ship came into port he went to that seamen's club. Finally the time came when he left the "Sorachi Maru". He hoped to get on a ship going to foreign lands, so I asked Matsubara-San, the Chief Mate of the NYK lines' "Atsuta Maru", which went to London, and he got him a place on the crew. After the first voyage to London he came and said that the persecution on that voyage was fearful. There was hosility from those who were around him, and he wanted to leave the ship. "Don't be so weak. God will help you. He is your friend. Will you be defeated? Become a candidate for Baptism and then go," I encouraged. Obediently becoming a catechumen, after the next voyage he came and said, "This time was all right. It was a happy time. My shipmates' attitudes changed completely. They became friendly. Thank you." From then

on a more important thing, that was to receive Baptism. To believe in the Lord Jesus with faith, to trust in God all one's life, to receive grace was the thing. That day he was permitted to do so. November 5, 1911 (Meiji 44), the 21st Sunday after Trinity. Stephen Hyozo Kimura. Godparents: H. B. Walton, Mark Kinzo Uematsu, Hilda Walton.

After being baptized Stephen Kimura continued for one year as a seaman. After that he came to the Seamen's Club for training and evangelism. He was among those present at my wedding, and became Godfather of my oldest son, Samuel Kenji Uematsu. Then he became a postulant at St. Peter's Monastery, Abashiri, (Hokkaido).

In Fr. Kimura's memory:

"O Lord thou hast searched me out, and known me.
My bones are not hid from thee,* though I be made secretly, and fashioned beneath in the earth.
How dear are thy counsels unto me, O God;* O how great is the sum of them!
If I tell them, they are more in number than the sand:* when I wake up, I am present with thee." Ps. 139.

RECOLLECTIONS OF FR. KIMURA

Israel-Jacob Taiji Kato

Now the half century of life in which I have known Fr. Kimura is etched deeply into my mind. Comparative recollection of his leading and his teaching is encouraging.

His motive for the search for truth began with God as the Lord of all living beings, I recall. He looked up to God as our Father, the creator of heaven and earth, himself as God's child, an heir of the Kingdom of heaven, the deeds of Christ as the highest and greatest glory of man, and he sought with all his ability in all his thinking and praying for what was necessary for the completion of unsubstituteable joy; and was given a very clear answer, "God is omniscient and omnipotent", and, "if you want to be faithful to the Divine Will, give up all things and follow me".

Therefore he came to the conclusion that the only way for him to walk was the Religious Life.

At Abashiri in Hokkaido he started a begging mission with Fr. Eric Andrews. He started a very difficult mission work at which time they had a great vision, but he became ill because of the terribly cold weather, and he couldn't continue that work in Hokkaido. Then he studied at St. Paul's University and the Seikokai Theological Seminary and after

Fr. Kimura a few years ago speaking to children at the Tanabata Festival, July 7.

graduation he worked as a catechist, deacon, and priest at several places in Tohoku.

From his youth he was very happy when he was called an ascetic. He practiced the Lord's commandments "to proclaim the Gospel to people of all lands" literally, and he could be faithful until his death. Sometimes people misunderstood the words and deeds of his humanity which was shown in his life, but he was a hero of exemplary faith because he performed his belief strictly.

He tried very hard to connect everything in this world with the Divine Will. His sermons were not just for being heard, but for showing something.

Let us try to follow his courage and great example sincerely with prayer in this modern confused world.

Fr. Sakurai at St. Stephen's House, Haruna-So, June 1969.

COMMUNITY NOTES
ST. MICHAEL'S MONASTERY

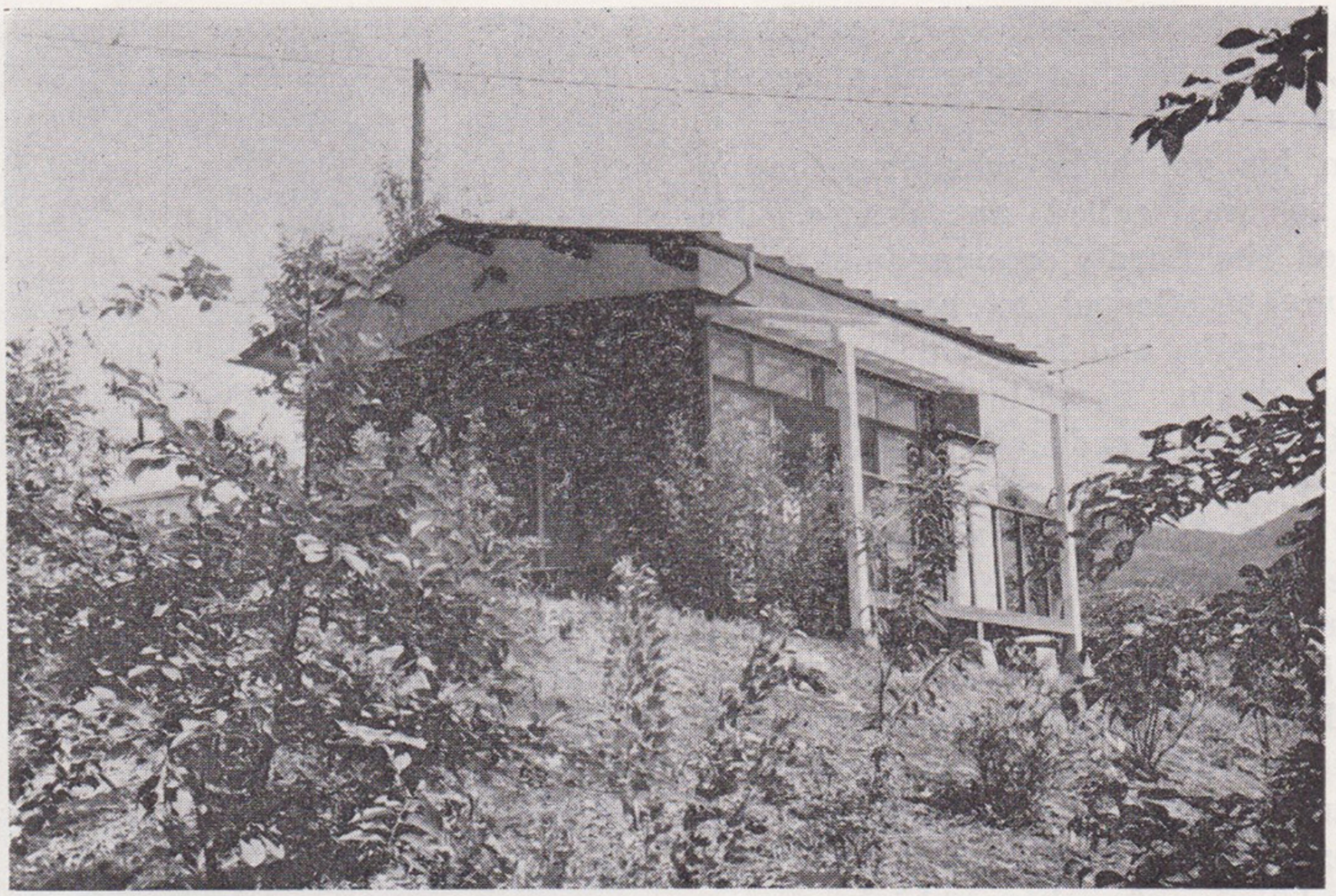
The last issue went to the printer just at the time of Fr. Kimura's death. Community Notes were quickly revised, and a new cover substituted. The visit of the Rev. Simon Kim of the Anglican Church in Korea actually took place at the beginning of November, after one night at St. John's House at the end of October.

Fr. Allen helped judge an English Speech Contest at Shimodate on Nov. 7th. Surprisingly, this was the first time in his seven years in Japan to do this.

After Fr. Kimura's death Fr. Sakurai was appointed to take his place as one of the Trustees of Haruna-So.

The interment of Fr. Kimura's ashes at our cemetery at St. Michael's Monastery was postponed until the 25th of November, the month's mind of his death, in order that Mother Theresa, CDC, might be able to complete her visit to America, and to give those who had not been able to attend the funeral held at Haruna on Oct. 28th a chance to pay their respects at the ceremony held at Oyama. About 200 people attended.

After Fr. Kimura's burial service, Fr. Allen went to the Atonement Friary in Tsurumi, Yokohama, with Fr. Moses Kimata, SSM, for a meeting of the Ecumenical Religious Life Group, Nov. 25–27. On the 26th we were privileged to have as a special speaker Fr. Jean



St. Stephen's House, Haruna-So, June 1969.

LeClercq, OSB, who was in Japan briefly on his way to a conference on Monastic Implantation in the Far East held in December in Bangkok. Fr. LeClercq is well known to the English Brethren of our Society, and has visited the American Monastery in Cambridge, so he was pleased to find S.S.J.E. also in Japan. In explaining the title of the Bangkok Conference he said it was not a matter of transplanting Western Monastic forms in the Far East, but rather of finding appropriate ways for the monastic ideal to use in this part of the world. Members of the group took Fr. LeClerq and other guests to visit the Soji-ji Zen Temple in the afternoon, and were able to witness a commemoration service for the departed.

The Sisters of Divine Charity asked Fr. Allen to be their Warden in Fr. Kimura's place, beginning in December. This means that each Father from Oyama now spends at least three days a month at Haruna.

Fr. Allen preached at the Church at Shimodate on December 15 at the invitation of the Rev. Mathias Sato. Shimodate is the nearest city to the east of Oyama.

From January 7th to 9th Fr. Allen attended a meeting of the annual Hayama Interdenominational Missionary Conference. This year's theme was "Problems and Processes in the Indigenous Church." The papers and discussions seemed particularly good.

In the middle of January Fr. Sakarai became ill while visiting Haruna for his regular turn for services there. After a few days in the hospital there he returned to Oyama, but it was soon apparent that he needed further hospital care so he was taken to a small hospital recommended to us at Asahi City in Chiba Prefecture where the climate is somewhat warmer than either Oyama or Haruna. In March he was transferred to a bigger hospital in Asahi City where his illness was diagnosed as

a form of arteriosclerosis. He has responded well to medication and treatment and was able to move into St. Stephen's House, a cottage built in memory of Fr. Kimura at Haruna-so, on the 12th of June. From the end of January until the beginning of June the Fathers at St. Michael's Monastery took turns visiting Fr. Sakurai about once a fortnight. The distance of Asahi City from Oyama made more frequent visits too difficult, but it was possible for the Rev. James Ichino, of Holy Trinity Church, Yokaichi, to take communion to Fr. Sakurai with some regularity. We are thankful for the many prayers on his behalf which we are sure aided his recovery.

At the end of January Fr. Allen was named Priest-in-charge of Haruna Church.

Fr. Allen visited Kanazawa, Kaya and Miyazu, in Kyoto Diocese February 7–10, the churches under the care of our Priest Associate Fr. Stephen Miyagishi, and preached at Kaya and Miyazu on the 9th. This was the second time he had visited these last two churches, and his first visit to Kanazawa.

On March 4 Peter Masaru Yoshida was received as a postulant for the Japanese Province of the Society. God willing, he will be clothed as a lay novice sometime in September. Please pray that if it be God's will he may persevere.

Fr. Koizumi gave the Divine Charity Sisters a brief retreat at their branch house at Iwata, Wakayama-ken March 27–28.

Fr. Allen took part in a young people's conference at St. Mary's Youth Center, Ichinomiya, Chiba-ken, sponsored by St. Mary's Church, Ichikawa March 30 to April 1st. He spoke on the duties of servers, the meaning of the Eucharist, and gave a meditation each morning.

Easter Day Fr. Allen took the Eucharist at Mito as the Rev. John Aoki is still a deacon, and both priests who usually celebrate there were needed elsewhere. It was his first visit to Mito. He stayed overnight at the home of Fr. Oyama's mother, and was able to have supper with Ruth and Eugenia Kozawa who have been good friends of the Society for many years.

On May 1st Fr. Allen attended the consecration of the Rt. Rev. Paul Shunji Ogasawara as Bishop of Mid-Japan (Chubu, in Japanese). Fr. Allen's attendance at this consecration was not only as a representative of the Society but also as the official representative of the Bishop and Diocese of Spokane in the United States, which has recently formed a companion Diocese relation-

Bp. Ogasawara and Fr. Allen, Nagoya, May 1, 1969.

ship with The Chubu Diocese as a part of the M.R.I. program of the Anglican Communion. At the banquet following the consecration Fr. Allen made a speech in Japanese and presented $100 to the new Bishop on behalf of the Bishop of Spokane.

Fr. Allen, Bishop Viall, and Fr. Rowell represented the Society at the consecration of the Rt. Rev. Samuel Masamichi Imai as Bishop of the Diocese of Tohoku, the northern part of Honshu, on May 27. Our work with the small congregation at Lake Towada each summer is in that Diocese. As we have known Bishop Imai for many years when he was Rector of Sanko Church in Tokyo, and his predecessor, Bishop Nakamura, is one of the oldest associates of our Society, our pleasure at being able to attend that consecration was manifold.

June 2–3 Fr. Allen visited the Divine Charity Sisters at Iwata as Warden and then spent two days in Kobe during which time he visited the new monastery of the Kelham Fathers now being built at the edge of the campus of Yashiro Gakuin.

Father Allen's parents visited Japan from June 9 to July 10 partly to see him and partly to visit the Diocese of Mid-Japan as part of the Companion Diocese Program. Fr. Allen was able to travel with them a good part of the time to act as guide and interpreter.

Fr. Oyama has been busy this year as Chaplain to the Kanto Area Sunday School Teachers and has had to attend many meetings at the Diocesan Office at Omiya and in Tokyo in preparation for a conference at Nikko to be held July 28–31. He has also been appointed Chaplain to the Community of Divine Charity, and as such assists Fr. Allen in giving spiritual direction to the Sisters.

On June 17–18 Fr. Oyama attended the summer meeting of the Ecumenical Religious Life Group at the Soji-ji Zen Temple in Tsurumi, Yokohama.

Fr. Morse and Lt. Yeh Ching Cheng, Taipei, November 1968.

ST. JOHN'S HOUSE

In mid-November Fr. Clayton was given tickets for a trip to Taiwan and Hong Kong as a farewell gift from the congregation he served for the past several years at Tachikawa Air Force Base. He was able to spend several

days with Fr. Morse in Taipei, and about a week in Hong Kong where he was pleased to discover that the Vicar of St. Andrew's Church, Kowloon, where he went on the Sunday he was there, is an Associate of the English Congregation of the Society.

Bishop Viall returned to Japan on the 27th of November bringing Fr. Roy Parker with his as a new addition to the Japanese Province.

Fr. Clayton returned to America on the 2nd of December to resume his duties as Assistant Superior of the American Congregation of the Society. He made stop-overs enroute to visit friends and arrived in Cambridge December 11th.

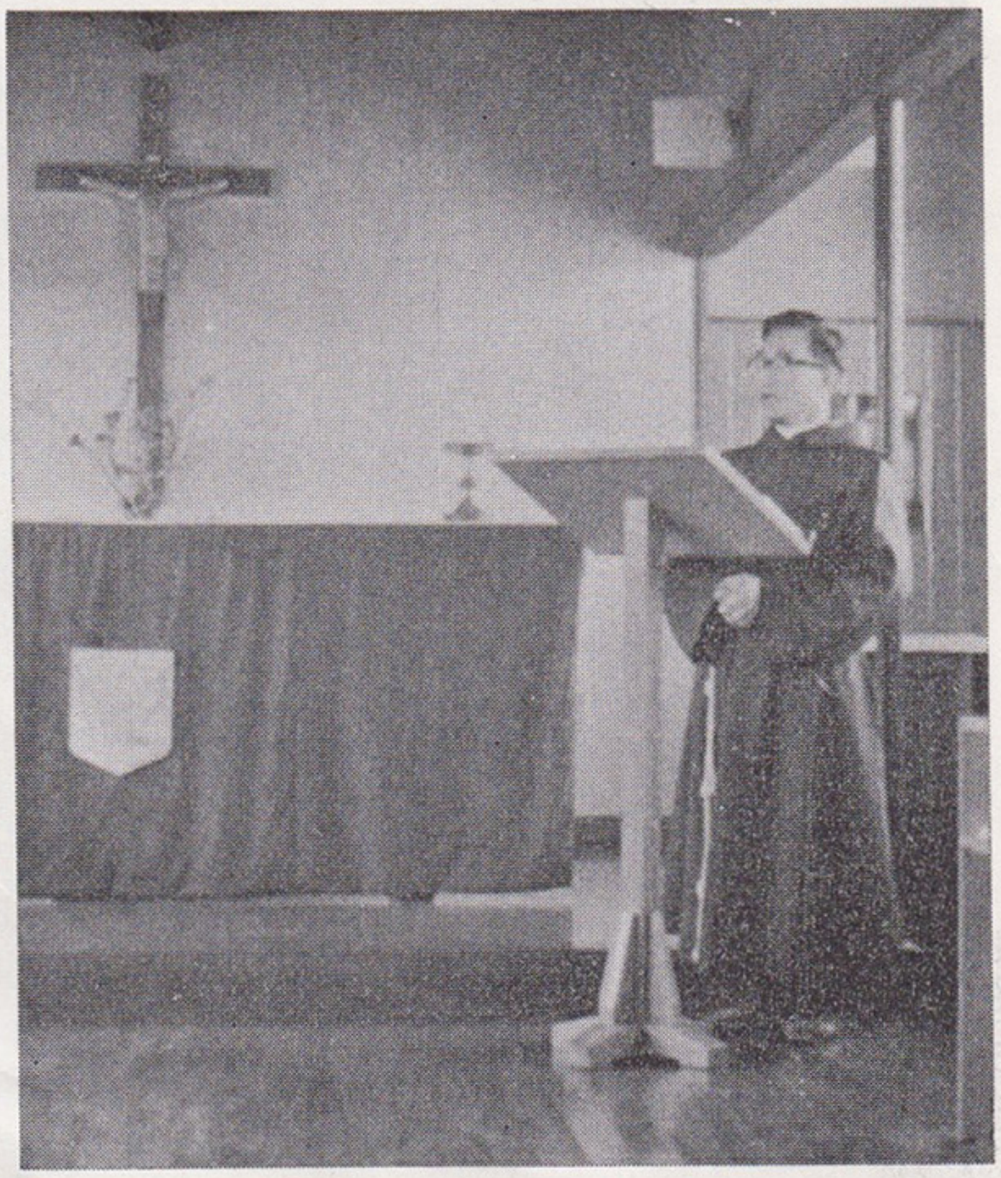
Fr. Parker was put in charge of the Episcopal Congregation at Tachikawa immediately. He conducted a retreat for English speaking women at the Nazareth Convent from December 31st to January 2, and another one at the Transfiguration Convent, Sendai February 24–25. A Japanese teacher was found early in the year who could come to St. John's House three times a week to teach him Japanese and much of his time is spent in language study, as he puts it, "wrestling with the demon grammar."

Bishop Viall made his annual visitation to St. George's Convent, Okinawa, as Warden of the Community of Nazareth, early in January, and went from there to Taipei to spend a week with Fr. Morse. While there he observed the 50th Anniversary of his ordination to the Priesthood on January 7th. He returned to Japan January 11th. In February and March he Confirmed classes at Grant Heights and Tachikawa.

Fr. Rowell left Japan on January 17 for a brief furlough, traveling to America by way of Moscow, Leningrad, Copenhagen and London airports. In Leningrad he had a tour of churches and the Hermitage, one of the world's great museums. After a brief visit to Cambridge, he visited his home in North Carolina and sailed from San Francisco, arriving in Japan March 24. Since returning to Japan he has resumed his various English classes and has judged several English Speech contests at St. Paul's University.

Fr. Naoh Sato made his temporary vows in Cambridge on the 25th of January and returned to Japan on the 10th of March. He is presently living at St. John's House while studying at St. Paul's University Graduate School and doing occasional supply work in Tokyo Diocese.

On March 18–19 the Ecumenical Religious Life Group met at St. John's House for its regular Spring meeting.



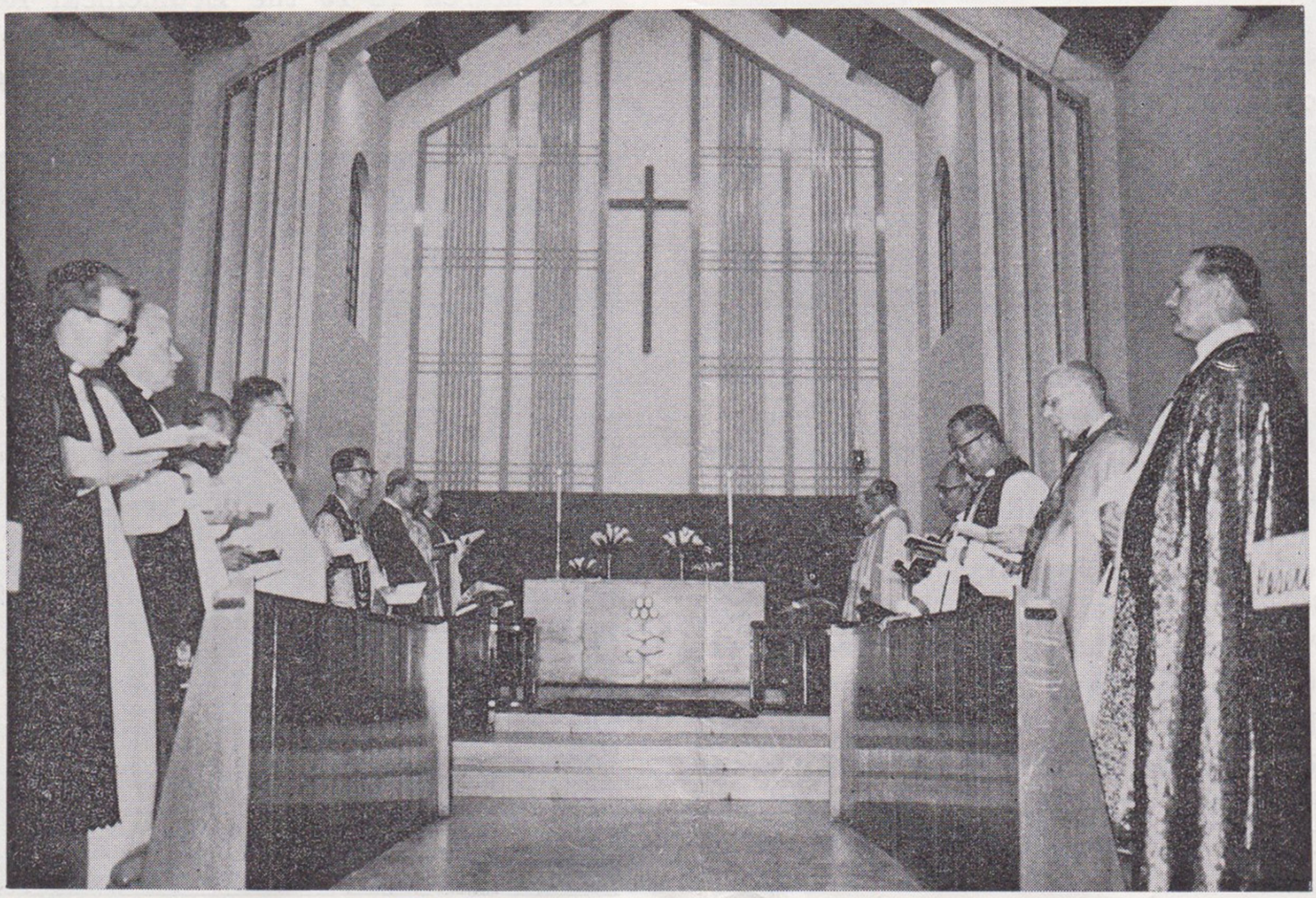
A Lutheran Franciscan Friar preaching at the Ecumenical meeting, March 19.

On April 29 Fr. Allen and Fr. Sato attended a special meeting of the group at Holy Mother Hospital, Mejiro, Tokyo to talk with one of the Roman Catholic Franciscan Frairs attached to the Taizé Protestant Religious Community in France who was in Japan briefly, giving a retreat to the Sisters who are in charge of that hospital. Fr. Oyama, Fr. Parker and Fr. Sato attended the regular Summer meeting of the group June 17–18 at the Soji-ji Zen Temple in Tsurumi, Yokohama where they had a dialogue with some of the Zen monks and were given a chance to practice the Zen method of meditation (zazen).

Bishop Viall went to Taipei on March 29th on receiving word that Fr. Morse had suddenly become seriously ill. Fr. Morse responded favorably to treatment and the encouragement of Bishop Viall's being there for about five weeks of his convalescence, and was able to return to his own house. While he was in Taiwan Bishop Viall was invited to attend the Council of the Church in South East Asia as an observer at meetings held April 21–24. He celebrated the 20th Anniversary of his consecration as Bishop on April 25 in the Epiphany Chapel, Taipei, and returned to Tokyo May 2.

On May 10th Bishop Viall celebrated the Annual High Mass at St. John's House with Fr. Allen as Deacon and Fr. John Yokochi of St. Barnabas Church, Tokyo, as Subdeacon.

On June 15 seven people were confirmed at St. John's House by Bishop Viall at Evening Prayer. They included



Council of the Church in South East Asia, April 1969.
(Bp. Viall 2nd from right).

Guests at St. John's House May Festival.

Mrs. Priscilla Komuro and her two children Joseph and Dora who were baptized a year ago, Paul Eisuke Takanashi who had been baptized at Christmas time at St. John's House, Joseph Muto, grandson of Mrs. Hisako Muto and the late Dr. Muto, from whom the property for St. John's House was purchased some years ago, Augustine Hirofumi Aichi, formerly a member of the Baptist Church who now lives at St. John's House while studying at St. Paul's University, and Miss Maria Junko Minato, baptized and confirmed at the same service, who has been studying English Conversation at St. John's House for the past six years since she was about 12 years old.

During the coming year while the Rev. John Yokochi is studying in England, the Society has been asked to supply St. Barnabas' Church, Tokyo. Bishop Viall, Fr. Sato, and perhaps Fr. Allen, with others, will take turns going there for Sunday Masses until Fr. Yokochi returns or other arrangements are made. Fr. Yokochi left Japan on June 24th.

On Saturday, July 5th, St. John's House sponsored a Parish picnic for the congregation which worships there regularly on Sundays, and for others in the neighborhood.

KELHAM FATHERS ESTABLISH NEW PRIORY

In November 1968 the Director of the Society of the Sacred Mission decided to establish a house of the Society in Japan, and he asked the Australian Province of the Society to be responsible for this venture. The house is to be in the Diocese of Kobe, and Bishop Yashiro has kindly undertaken to build a house for the Society at Tarumi, in the vicinity of Yashiro University. This new house will be ready in July of this year and three brothers will

take up residence. They are Fr. John Lewis, Fr. Moses Kimata and Br. Nobuo Muramatsu and there will be one novice in the house, the Rev. Vincent Hara. At the moment three of the brothers are teaching in the Yashiro High School & University. Br. Nobuo is soon to assist in the local parish of Akashi on Sundays.

The Society hopes to recruit new members in Japan, and to make the work here into an indigenous province. By the end of 1969 there will be five brothers in residence at Tarumi when Fr. Barnabas Yogata and Fr. Benedict Sibley join the priory, and it is possible that a new province could be created here within the next three or four years. In the meantime the brothers at Tarumi are concentrating on the setting up of the new priory, and once this is accomplished they will turn their attention to the training of novices, which we hope will be forthcoming.—J.L.

Brethren of the Society of the Sacred Mission, Kobe Priory, June 4, 1969. L. to r.: Fr. John, Fr. Moses, Fr. Vincent, Bro. Nobuo.

The address of the new Monastery is:

Sei Shi Shushikai
643 Maruo
Myodani-cho
Tarumi. Kobe. 655.

COMMUNITY OF NAZARETH

The regular meeting of the Associates in the Tokyo area is held the fourth Thursday of each month, beginning with prayer and an address in the chapel at 11 o'clock and after that lunch then a conference ending with tea about 2 o'clock in the afternoon.

October 24th, last year, the Annual General Conference was held, with admission ceremony for new members, and Holy Communion. In the absence of Bishop Viall, Bishop Goto celebrated. Fifteen new associates were admitted. Total attendance was 55. After lunch Bishop Goto showed slides of the Lambeth Conference and spoke. After that there was tea and discussions ending about two o'clock. That day it rained, but in spite of that the attendance was good. A friendly meeting of Associates was possible.

On November 1 Sr. Ruth Sachiko and Sr. Kimiko made their life professions, and Sr. Chieko renewed her vows. Fr. Moses Kimata, SSM, was the celebrant. Now in the Community of Nazareth out of 21 professed Sisters there are 16 under Life vows.

There was a meeting of the Kansai area Associates on Nov. 6. Last year the Associates group in the Kansai was begun. Fourteen more were admitted this year. The meeting was held at St. Michael's Cathedral, Kobe, beginning at 11 o'clock with the admission service

Sr. Kimiko, Sr. Ruth Sachiko, and Sr. Chieko.

and Holy Communion. Bishop Yashiro preached and Fr. Kimata came in place of Bishop Viall. Mother Haruko and Sr. Chiyo attended from the Convent. After the ceremony there was lunch in the Parish Hall. Mother Haruko spoke and there were various introductions. It was over about one o'clock. In all 45 attended. The present membership is 176.

On November 13 Sr. Junko went to Okinawa to fill the vacancy created by the election of Mother Haruko in September.

In December three Quiet Days were held, on the 5th for clergy wives of the Tokyo Diocese, and on the 16th for Diocesan Clergy. From December 31 to January 2 there was a retreat in English.

Fr. Noah Sato and Nazareth Sisters, Maundy Thursday.

On December 30th Bishop Viall went to visit the branch house in Okinawa and spoke with Bishop Browning who has oversight of the Sisters in Okinawa.

There have been several chances to meet with those from other churches having Religious Communities. In December two priests from the Trappist Monastery at Yamashita Takabayashi in Hokkaido came and showed slides and spoke for an hour. On January 3 Mother Haruko and four other Nazareth Sisters went with the Sacred Heart Sisters in one bus to the foot of Mt. Fuji where there is another Convent of Sacred Heart Sisters, and attended a profession ceremony. There was a Bible Hour Prayer service of the Ecumenical Religious Life Group on the afternoon of January 14. Anglican, Roman Catholic and Lutheran Religious met in the Nazareth Chapel for prayer to mark the second anniversary of the Group, and had tea and friendly conversation in the Sister's refectory afterwards. January 18 Mother Haruko and three other Nazareth Sisters attended a Prayer Service at the Convent of the Atonement Sisters in Yokohama. Many Roman Catholic Sisters and other acquaintances were also there.

The following changes have been made in the Sisters serving in Okinawa: Sr. Sachiko returned to Japan on February 18, and on March 22 Sr. Nobu went to Okinawa.

This year about half the Sisters were able to make a three day retreat at the end of March for their annual retreat. It was conducted by a Jesuit priest.

In Bishop Viall's absence Fr. Sato conducted Holy Week services Thursday, Friday and Saturday. We gave thanks that we were thus able to greet Easter properly as always. M.H.

COMMUNITY OF DIVINE CHARITY

Mother Theresa returned from America on November 7 after a two and one half month visit to various places in America and Canada, chiefly to observe the way in which Sisters in several communities with whom she has been in correspondence are living the Religious Life in the present day world. Chiefly she wanted to visit the St. Anne's Convents in Arlington Heights, Massachusetts, and in Cambridge, because the order of St. Anne has a kinship with the Community of Divine Charity in that permission was given when the Community of Divine Charity was founded to adapt the Rule of Life and Habit of the OSA to the needs of the Japanese Sisters.

She also visited the Sisters of St. Margaret in Boston, the Sisters of the Church and the Sisters of St. John the Divine in Canada, the All Saints' Sisters in Baltimore, the Community of the Holy Spirit in New York, and the Community of the Transfiguration, Cincin-

Mother Theresa Fukada, CDC, and All Saints' Sisters, Baltimore.

nati. She was greeted warmly wherever she went. During her travels she saw Cathedrals, Old Peoples Homes, many beautiful places in the American and Canadian countryside. She received many blessings and learned many things.

While Mother Theresa was in Washington, D.C. she received a telegram telling of Fr. Kimura's death, and telling her to "take courage" and continue her travels. After prayer and thought she continued her journey, but after visiting the Transfiguration Convent in San Mateo, California she felt that her purpose was accomplished, and returned to Japan two weeks early, cutting out a visit to St. Andrew's Priory in Honolulu out of anxiety to return to her Sisters.

The memorial service for Fr. Kimura and burial of his ashes at Oyama was postponed until after Mother Theresa's return from America. Soon after that Fr. Allen was asked to be Warden, and Fr. Oyama to be Chaplain.

On January 6 Fr. Oyama received the first vows of Sr. Hilda Saito. On the 7th she returned to student life at Ryujo Junior College in Nagoya.

Early in the New Year Sr. Francesca Koharazawa broke her foot and was rehospitalized. It was then decided that it will be impossible for her to return to the Iwata Kindergarten, or to do any active work which requires much walking or standing, so later in the spring when she was released from the hospital she was sent to Tokyo to study speech therapy, and now is assigned to work in the Rehabilitation Center teaching speech to those who have suffered strokes or other illnesses impairing their speech. At the same time that Sr. Francesca was hospitalized, Sr. Komatsuzaki was also hosptialized with a back ailment, and underwent surgery in April, and

Sr. Margaret Hamano, teaching calligraphy, Haruna.

was released in June. For several weeks the two Sisters shared the same hospital room.

At the end of April Sr. Phoebe Hiranuma went to South Korea for a visit to the homeland of her family. She had long had the desire to do so. It was the first time she had been able to since her birth. While there she has visited relatives and also the Society of the Holy Cross in Seoul. It is hoped through this that the fellowship of our Community and that one may grow ever deeper.

With Sr. Koharazawa unable to return to our branch house at Iwata, Wakayama Ken, Mrs. Agnes Tamate, one of our oblates, has moved from Haruna to Iwata, where she lives with the Sisters and helps them maintain Community Life.

On Sunday May 18th Fr. Allen Received an oblate Probationer and then received the Life promises of Miss Esther Kiyo Hachisu as an Oblate

Sr. Mariya Miyazaki, Iwata Kindergarten.

Sister of the Community.

It has been hoped that the room in which Fr. Kimura had lived most of his last two years, in St. Joachim's House, can be rebuilt with a separate entrance and toilet facilities for the use of the Fathers from Oyama or other male guests. But so far it has not been possible to complete the work of rebuilding an old house.

We have the further hope that someday the Chapel at the Convent may be enlarged in memory of Fr. Kimura. A small amount of money is already at hand but several thousand dollars may be needed so we pray that if it be God's will gifts will be given for the completion of this project.

Because there has been no resident priest at Haruna since Fr. Kimura died each of the Fathers from Oyama stays three days, and Sister Mariya Nakawaki assists with the pastoral work of the Church and the hospital, assisted by Mother Theresa Fukada and Sister Margaret Hamano.

Now that Fr. Sakurai is living in St. Stephen's House he is able to take devotions for the Shunkoen Old People's Home Weekday mornings, and can sometimes take a funeral service, but is not able to carry on the schedule of instruction and Bible Classes he did before his illness.

Mrs. Agnes Tamate, Sr. Mariya Nakawaki, Fr. Allen, and Miss Esther Hachisu, Haruna Church, 1969.

INTERCESSION

Please pray for—

The Peace of the world.

The Anglican Religious Communities working in Japan.

More vocations to the Religious Life.

Guidance for those working with young people, and those working with old people.

(Continued on p. 19.)

Southern Japan Alps at Kiyosato.

This picture intended for this year's winter cover was taken last winter from in front of the main lodge at KEEP during a meeting of the Ecumenical Religious Life Group attended by Fr. Allen.

Thirty-five years ago, when Fr. Kimura and Fr. Sakurai returned to Japan from America as the first Japanese members of the SSJE, Fr. Burton, then the Father Superior, wrote a letter outlining his hopes for some of the things which they might do to help the work of the Church in Japan. Among those things was the admonition to help Paul Rusch with the work of the Brotherhood of St. Andrew.

Over the years we have been happy to have various opportunities to assist Dr. Rusch, and to take part in the program of the BSA, especially at the conference center at Kiyosato which has developed into the Kiyosato Educational Experiment Project (KEEP) now known throughout most of the world. We hope our readers are contributing to the work of KEEP, as well as to our own, and that of the other projects reported from time to time in MITSUKAI.

INTERCESSION

(*Continued*)

Give Thanks with us for—

Our opportunities to witness for Christ.

The friendship and cooperation of those among whom we live.

Ecumenical friendships and contacts.

Confirmations at St. John's House and Haruna.

Being able to live in an age of amazing scientific discoveries, e.g. landing on the moon.

The establishment of the Kobe Priory of the Kelham Fathers.

The degree of recovery reached by Fr. Sakurai and Fr. Morse.